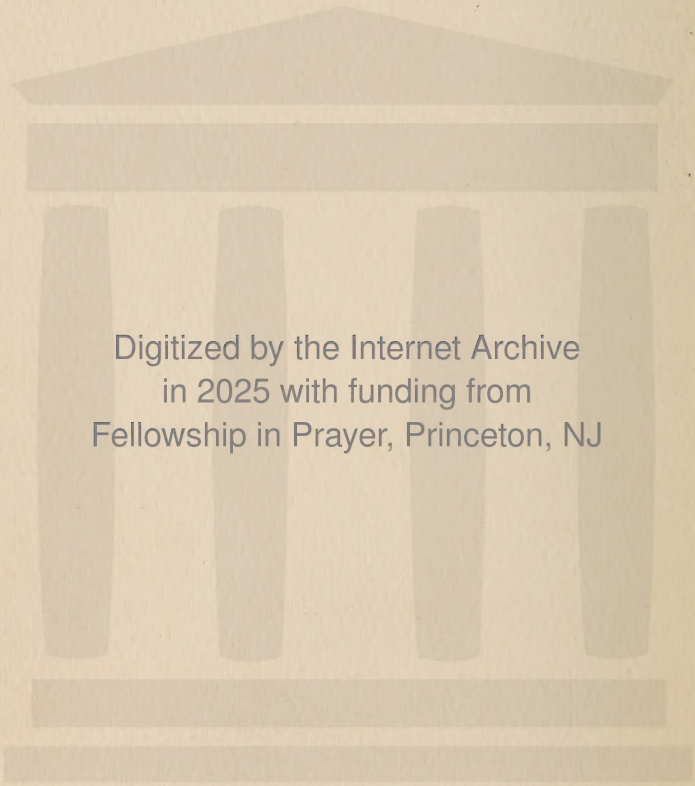
Fellowship in Prayer

"For a world united in prayer"

"Great men are those who see that spiritual is stronger than any material force: that thoughts rule the world."
--*Emerson*

Volume VI June 1955 Number 3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FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
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Volume VI June 1955 Number 3

THINK!

. . . Whatsoever things are true . . . honest . . . just . . . pure . . . think on these things. --*Philippians 4:8.*

> Keep, therefore, the God implanted in thy heart, unsoiled and unperturbed by any tumult of impressions. Be not false to truth in utterance or to justice in act . . . and turn not aside from the path that leads to life's goal.
>
> --*Marcus Aurelius Antoninus.*

* * *

TODAY IS A NEW DAY. The past cannot be re-lived—but God *is forgiving.* Suppose you have known sorrow, and granted your disappointments have hurt you deeply. It is to be expected that mistakes and trouble occur in life, but only the stupid permit mistakes to recur, and only the blind refuse to see the lessons in defeat. It's the person who can take God at His word and find forgiveness and take advantage of the new day that makes life count for something.

NOW I WOULD LIKE TO ASK YOU TO DO SOMETHING POSSIBLY UNUSUAL. As you read—take a deep breath—now as you exhale say aloud—THANK GOD I'M ALIVE—*THINK* about that a minute. you *are* alive, you know; this *is* a new day. There is all the experience of the past to teach you, there are those about you who are anxious to be your friends and help you if you need them, and best of all there is God who is closer to you than breathing.

DETERMINE NOW TO RISE UP WITH A PRAYER IN YOUR HEART that God in His forgiveness shall reclothe you in your rightful mind and lead you forth to a more abundant life. From now on let the things you do and the thoughts you think be acceptable to God. For as your thoughts are—so shall you be.

--*James Donovan Boysell.*

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LEARN TO FORGIVE

By Carl Holmes

The Lord's prayer is so often repeated mechanically that there is a tendency to overlook one of its important conditions. I am thinking of that part in which we ask God to "forgive us our trespasses as we forgive those who trespass against us." Our own forgiveness is brought about in forgiving others. This is the condition we must fulfill to obtain God's forgiveness. Jesus expressed it thusly: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *(Matthew 6:14-15).*

Emmet Fox in his book, "Power Through Constructive Thinking" says, "If your prayers are not being answered, search your consciousness and see if there is not someone whom you have yet to forgive. Find out if there is not some old thing about which you are very resentful. Search and see if you are not really holding a grudge (it may be camouflaged in some self-righteous way) against some individual, or some body of people, a nation, a race, a social class, some religious movement of which you disapprove, perhaps, a political party, or what not. If you are doing so, then you have an act of forgiveness to perform and when this is done, you will probably make your demonstration."

COMPARISON REVEALING. No experience is so revealing of our own shortcomings as a comparison of our life with the way Jesus taught his followers. Dr. Albert Schweitzer, one of the most Christlike men who ever lived, takes the position that he cannot afford to be less than forgiving towards anyone. He says: "I must forgive the lies directed against myself, because my own life has been so many times blotted by lies; I must forgive the lovelessness, the hatred, the slander, the fraud, the arrogance which I encounter, since I myself have so often lacked love, harbored hatred, slandered, defrauded, and been arrogant."

To be unforgiving is an attitude which is a disintegrating factor in our personality. We should like ourselves too well to punish body, mind and spirit by an emotional "binge" of any kind; and an unforgiving attitude is one of the worst varieties. George Matthew Adams adds this truth, "To hold ill thoughts, or a

grudge against anyone is like harboring an infection in one's body, or contributing a poison to the stream of blood which is meant to keep the body in health and give to it its daily strength."

FORGIVENESS NEEDED. Most problems in human relations could be easily solved if we would remember that the antidote for a revengeful spirit is forgiveness. The consequences of carrying a grudge are far reaching. Revenge quickly accomplished can take years and sometimes a lifetime to make amends. It is difficult to forego offenses, but doing an intentional injury places us below mankind; revenging an injury puts us on the same common level, while forgiving an injury sets us above.

Forgiveness is a process of regeneration. Clarifying our own minds requires that we substitute forgiveness and love for resentment and self-pity. Learn to forgive. It is one of the most important lessons of life. You have everything to gain and nothing to lose by so doing. And it is a "must" to spiritual progress.

Looking down from the cross, Jesus prayed, "Father forgive them for they know not what they do." *(Luke 23:34)*. This prayer of forgiveness of his enemies was made in complete confidence that it would be granted. There was no qualifying condition attached to it. Jesus asked for forgiveness for his enemies not because they were wicked, but because they were blind. Who are we, who are blind in so many ways to our own mistakes to withhold our forgiveness from others who need it so badly? Whenever we feel unforgiving, let us remember our petition to our heavenly Father, "Forgive us our trespasses as we forgive those who trespass against us."

oooOooo

Our best friends, and our worst enemies, are our thoughts! A thought can do us more good than a doctor. It can also do more harm than a brick!

Be careful of your thoughts — and they will take care of you!

oooOooo

"When one drinks water, one should think about the spring."

oooOooo

THOUGHTFULNESS

By Harry Halsey Starrett

THOUGHTFULNESS is one of the fruits of Spirit, rooted in and emanating from, the Soul. Thoughtfulness is selflessness—the losing of one's self in the service of others, with no thought of personal praise or profit; just doing good for good's sake only, "letting our Light so shine before men that they may see our good works and glorify our Father which is in heaven."

THOUGHTFULNESS involves sacrifice but sacrifice is the key which unveils the hidden beauty, substance and purpose of life, lifting us up out of a world of illusion into The Realm of Divine Reality, whence cometh all our help.

To live our lives unselfishly for others, is "to be in this world but not of it".

THOUGHTFULNESS takes form as Angels of Mercy, who move about, on the wings of love, visiting the afflicted and the oppressed, bringing sunshine and gladness where there is darkness and sadness; bringing courage and hope to the disconsolate, enabling those whom they serve, to declare, with understanding and with unrestrained fervor, "I know that my Redeemer liveth".

Each good deed is a priceless gem, set by The Master, in our diadem, with which, in the end, He crowns these selfless Souls and upon whom He pronounces His loving benediction—"Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord".

"Blessed are the merciful for they shall obtain mercy."

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oooOooc

"Think all before you speak, but
Speak not all you think!"

--P. Delany.

oooOooo

SCARSDALE 5-2460

Father was staying at the office late that evening as the thunder clouds gathered and lightning darted out of the sky like flaming arrows. Mother stood it as long as she could, then began to fret and worry about Dad and his long drive home through the storm.

I had been scanning the church bulletin and came upon the announcement of a Prayer Phone with its magic number SC 5-2460 and the promise, if called, to receive a comforting prayer. I made the connection for mother and as she listened her agitation ceased and her whole attitude changed to a calm faith that all was well with the world.

This Prayer Phone which has been installed in the Hitchcock Presbyterian Church of Scarsdale, N. Y., is one, of several in the United States, which serves to spread the satisfying comfort of Christian faith through prayer by telephone any time of day or night, 365 days in the year.

Originally installed as an experiment in spreading Christianity outside the Church, it has more than fulfilled its mission automatically responding through an electronic machine rented from the Telephone Company, to over two hundred calls a day.

A one-minute prayer is dictated to the instrument on a tape recording each morning and frequently an evening prayer as well, which is automatically broadcast in response to the calling of the Scarsdale number.

This unique system of making available to everyone the power of prayer is so new that only the surface of its possibilities has been tapped.

For the sick and troubled, the shut-in and lonesome—for those who lack courage and those who are timid and unsure—these and many others with special needs are comforted and inspired by the magic of the Prayer Phone and the healing helpful power of its message.

"Each shall be fair and all our people one:
Not till that hour shall God's whole will be done."

oooOooo

THINK PLEASANT THOUGHTS

By Grenville Kleiser

IT IS YOUR PRIVILEGE to think pleasant thoughts. Such thoughts broaden the mental outlook and promote peace and happiness.

Make a list of synonyms for pleasantness, such as agreeableness, serenity, harmony, concord, peacefulness, quietness, composure, calmness, tranquility, gentleness. Repeat the words aloud periodically.

A GOOD EXERCISE is to weave words into patterns of pleasant phrases. Thus: Chivalrous conduct, gracious hospitality, cordial greeting, amiable disposition, courteous response, gentle breeding, magnanimous mind, sympathetic feeling.

Read the Bible every day. Underline passages that you find helpful and inspiring.

SET APART A DEFINITE TIME FOR PRAYER. Through devout prayer you sanctify your life and make it more acceptable to God.

When you pray, surrender your will completely to Him and say with deep sincerity, "Not my will, but Thine be done."

* * *

A PLEASANT AND PROFITABLE PASTIME is to choose significant passages from eminent authors, dwell upon them often, and commit them to memory. Examples--

"The great high-road of human welfare lies along the highway of steadfast well-doing." --*Smiles*.

"If a man be endowed with a generous mind, that is the best kind of nobility." --*Plato*.

"Judge thyself with the judgment of sincerity, and thou wilt judge others with the judgment of charity." --*Mason*.

"Nothing is at last sacred but the integrity of your own mind." --*Emerson*.

"The best government is that which teaches us to govern ourselves." --*Goethe*.

"Happiness consists not in possessing much but in being

content with what we have." --*Zimmerman.*

"The Christian life is but doing the will of Christ." --*Robertson.*

The right use of well-selected quotations can contribute greatly to the building of character. Felicitous and tersely expressed thoughts are readily memorized.

* * *

SPIRITUAL AFFIRMATIONS, repeated often, promote contentment of mind. Note these:

My heart is filled with gratitude to God.

I relax and let Him govern me.

God is the only Present Power.

I am the temple of the living God.

My faith in God is steadfast.

I think only pleasant thoughts.

God is the only Power.

I practice patience.

All is well.

Pleasant thoughts, pleasant feelings, pleasant truths, pleasant pursuits, pleasant pastimes make life really worth living.

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AIR-WAY SPECIAL

Every day a thought of you
Goes winging through the air,
And I am sure you receive it
Though I am here and you are there.
For thoughts of love and memory
Have routes no eye can see,
But they can make this world a lovely place
With happiness for you and me.
So, if you hear a sound some day
Stop and listen for a minute,
For it will be my air-way special
Bearing thoughts of you within it.

--*Ae'lis Churchill Chaphe.*

* *

LOOKING FORWARD

Five years ago, when Fellowship in Prayer was taking form, predictions of today's upswing in religious thinking were rare. In those days outspoken reference to prayer, aside from spiritual circles, brought raised eyebrows or the shaking of heads even among members of the clergy. Mention of religion in business was largely taboo. But what a change has taken place!

Religion is still a private and personal affair but a growing undercurrent of spiritual dependency is permeating civilization and it cannot be restricted. It is evident in the increase of church membership which already poses problems on churches with inadequate programs and overburdens the relatively small groups of active workers bearing the brunt of work in the average congregation. A quick survey of several representative localities shows this increase in membership does not necessarily mean a corresponding increase in spiritual activity. There is work to be done.

How to bring about true spiritual growth in any religious organization has always been a prime question with theological training centers. What can be done to nurture every awakened spark of interest toward spiritual thought?

We cannot do it by injecting our personal beliefs as the only light in the sky. Not long ago we were told of a newly acquired faith in which an acquaintance had found a wonderfully moving power. In her enthusiasm she would have had us believe that the prayers of any other sect were empty and ineffective. She was forgetting *(Matt.7:1) "Judge not, that ye be not judged"*, and would have been appalled if we had even suggested she was speaking in bigotry, bias and prejudice.

Does it matter about the sect, the denomination, the race? Each acknowledges God, an ultimate Being, or Condition or Power which, in reality, represents God. It is the privilege of each one to feel that HIS is the true God—for as Paul said on Mars' Hill, "For in Him, we live and move and have our being".

We *CAN*, as individuals, give roots to the seed sown by living close to God, setting the example of close relationship, God our Companion, our Constant Guide. Build this relationship with prayer. Briefly it is the consciousness that God is within as well as about us——om-

nipotent, omniscient, omnipresent: all powerful, all knowing, all present.

With this comes the power of inspired leadership. Wherever it is found, the church prospers mightily; without it comes lethargy, decay and deterioration. But such inspiration is gained more than by rule of thumb. It is primarily the fruit of meditation and selfless submission to God's will; it stems from the all-night prayers of Jesus Of Nazareth, the meditations of Buddah under the Bo tree. It is the Chinese mystic sitting motionless concentrating, learning "sitting abtraction". It is Mohammed in the caves near Medina during the days of his purest thinking.

But deeper still, it is the opening of the soul to God that His spirit may enter and take control. It is the God-filled heart which by its inspiration and ever-growing richness spreads power throughout the world. It is prayer.

Let us note with rejoicing the religious advance of the Moslem in his world, the fervor of the Buddhist revival in the Orient, religions of the centuries. Let us watch with gratitude the reception of Billy Graham and his message. We may well mark with respect the work of organizations such as the Young Men's Christian Association and its College at Springfield, Mass. long established in its work of preparing young men for Christian leadership in foreign lands. Its exhaustive study of the social approach to world-wide problems is of the highest degree. The Union for the Study of the Great Religion, a British organization, looks forward to influencing higher educational institutions in this study. It is using its funds for scholarships, sponsoring lectures, building up a library and promoting activities kindred to the understanding between faiths.

The plea of Fellowship in Prayer has gained attention far and wide, and the organization can modestly claim considerable credit for its untiring efforts in urging prayer as a part of daily life. Religion is generally more openly expressed. Men of affairs are no longer reticent but speak freely about the necessity for unity in religious understanding. Radio, television and the press are generous in their coverage of religious activities. Rejoice in these steps forward!

But in the many minds confused and frightened, this "return to religion" and to the church may be prompted

greatly by fear. The world saw steam, electricity, the gas engine and diesel power developed as peacetime scientific advancement. It was not until later that these found their place in war. The splitting of the atom and its refinements were hurried to fulfillment as a war measure—what might the next step be? Crime runs rampant over the country and juvenile delinquency terrifies the home. Propelled by fear, we turn to the only help, where else but to God?

Fear can be conquered with FAITH. Prayer can meet every problem. The church, the temple, the mosque, the meeting, the family, the individual,-all together a FELLOWSHIP IN PRAYER can bring about a spiritual renaissance to save the world, and without which we remain desolate and empty. The challenge still is great!

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SOMETHING ELSE TO THINK ABOUT

The adoption of a standard cover for this publication has been suggested as an ultimate saving and to serve as an established identification.

We have in hand a beautiful design which we greatly appreciate. It is the work of Helen Dudley Young, whose name is familiar to many of our readers as an advisor. Her work as an artist is recalled in our Christmas cards of previous years.

To date, the way has not been opened to proceed with her valuable recommendations. Until it is, may we have your opinion on the general idea of a standard cover? Do you approve the simple presentation used for this issue, or do you favor the variations in cover design from month to month?

THINK about this a bit and let us hear.

We gladly consider all ideas for improvement and promotion of Fellowship in Prayer possible within the limits of our budget. (Did you know that the entire magazine is set up on a Vari-Typer in our less than two-hundred-square-foot office?)

FELLOWSHIP IN PRAYER is produced on less than the proverbial shoestring and sometimes the shoestring is worn pretty thin.

So, we look forward to your suggestions.

THE ART OF THINKING!

By W. J. Thompson, D.D.

A well known writer visiting California was asked by Reporters, *"Where were you born, Sir?* He replied, *"I was born in a State of Ignorance!"* Quick as a flash the Reporter inquired, *"And how long did you live there?"*

* * *

There is more than humor in such statements. We all begin to leave "A State of Ignorance" when we utilize the art of thinking.

And this calls for definite and consistent effort. Calvin Coolidge, former President of the United States, declared— "All growth depends upon activity. There is no development physically or intellectually without effort, and effort means work."

We all realize the importance of our mental attitude toward others. We also need to consider the tremendous influence of our mental attitude toward ourselves—especially in the art of thinking. Egotism and false price can definitely hinder our progress. There must be a sense of humility so that we are ready and willing to learn. On the other hand, to succeed in the art of thinking there must be a reasonable confidence in our God-given powers. Some people imagine that humility and confidence are contradictory qualities in life. They are mistaken. Humility and Confidence are *BOTH NEEDED* in the art of thinking. One tells us— "Nothing is lost upon a man who is bent upon growth; nothing wasted in one who is always preparing for his work and his life by keeping eyes and mind, and heart open to Nature, and men, and books, and experience. Such a man finds that everything co-operates with his passion for growth and what he learns serves him at unexpected moments in unforeseen ways."

The art of thinking leads on from the acquisition of knowledge to the possession of wisdom. Dr. Peabody knew the source of true wisdom when he wrote— "Again and again I have seen ordinary minds under spiritual influence rising almost to the level of genius—passing beyond mere knowledge to the treasures of wisdom."

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

(Psalm 111-10).

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The GREEKS were THINKERS. They understood the meaning of democracy which meant discussion and thinking. They believed that men were born to be more than slaves and with deep insight into the laws of Nature founded modern science, art, literature, philosophy. Medicine and law were laid down in ancient Greek. The thought behind Mathematics which make modern machines and standard of living possible were developed by Grecian minds.

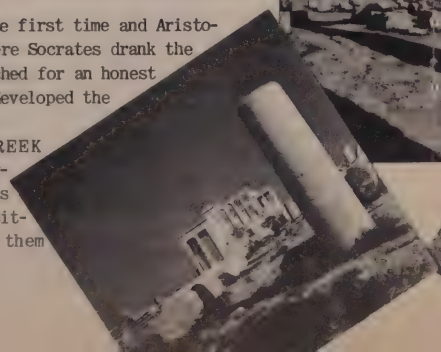
Within the bounds of Athens. Homer wrote the Illiad and the Odyssey, the world's greatest poetry. Herodotus put history into written words for the first time and Aristophanes developed play-writing. Here Socrates drank the poison hemlock and Diogenes searched for an honest man. Here Aristotle and Plato developed the ideas for modern world living.

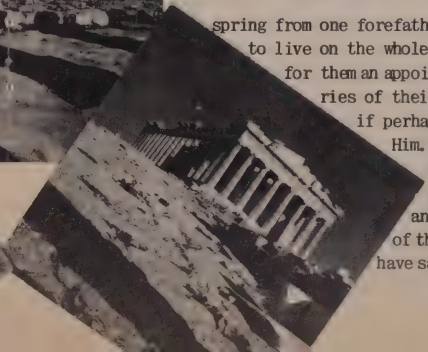
During the first century GREEK thinkers used to assemble on nearby Mars Hill to discuss the themes of the day. On one occasion a visitor, Paul of Tarsus addressed them thus:

ANCIENT GREEKS

THE WORLD'S GREATEST

THINKERS





"MEN of ATHENS, I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar with this inscription. TO THE UNKNOWN GOD. The Being, therefore, whom you, without knowing it, revere, Him I now proclaim to you. God who made the universe and everything in it—He being Lord of heaven and earth—does not dwell in sanctuaries built by men. Nor is He administered to by human hands as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked for them an appointed span of life, and the boundaries of their homes; that they might seek God, if perhaps they might grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.'"

THE WISE SILENCE

By Henry Thomas Hamblin

In Dialogues on the Supersensual Life by Jacob Boehme (or Behmen) the Disciple asked: Sir, how may I come to the Supersensual Life, so that I may see God, and may hear God speak?

The Master answered and said: Son, when thou canst throw thyself into THAT, where no Creature dwelleth, though it be but for a moment, then thou hearest what God speakest.

DISCIPLE: Is that where no creature dwelleth near at hand, or is it far off?

MASTER: It is *in thee*. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable words of God.

DISCIPLE: How can I hear him speak, when I stand still from thinking and willing?

MASTER: When thou standest still from the thinking of Self, and the willing of Self. When both thy intellect and will are quiet, and passive to the expressions of the Eternal Word and Spirit; and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being now the organ of *his* Spirit, and so God speaketh in *thee*, and whispereth to thy Spirit, and thy Spirit heareth His voice. Blessed art thou therefore if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all manner of divine sensations and heavenly communications. Since it is nought indeed but thine own hearing and willing that do hinder thee so that thou dost not see and hear God.

These priceless words of Jacob Boehme's are second only in value to those of Jesus, whose instructions for entering the Inner Silence are simple, clear and the essence of conciseness. He says: When you pray, go into your room and shut the door, pray to your Father who is in secret, and your Father who sees in secret will reward you (Moffatt's translation). Could anything be simpler? We have to retire into our inner, secret place, within our own soul, and then shut the door

of our mind upon all thoughts of exterior and temporal things. After which we commune with the Infinite and Eternal.

At first we have to think actively of God and Perfection in order to keep out of our mind all thoughts connected with the sense-life. To fight against thoughts connected with the sense-life only increases the difficulty. The way to overcome is to think actively of God and His Perfection. But this leads, in time, to a realm above thought, to the Wise Silence in which we know ourselves to be eternal, and in which we "breathe the sweet aethers blowing of the breath of God."

This place of Silence is not then a place to be entered into like a building, but is a secret and holy place in our own soul, where God dwells.

Henry Victor Morgan with Cosmic Vision and spiritual insight sings:

Today on the heights I stand
Above the sea of thought
And look o'er the changing drift
At the baubles for which men fought—
That slip through their clinging hands
And ever remain uncaught.

You will notice the expression "*above* the sea of thought." This poem ("The Master of Fate") closes with a fine verse which describes the culmination of the Silence, the result of getting *above* the sea of thought.

Today on the heights I stand
Where God's winds sing lullaby.
And no more I reach for the gleam
Of the baubles for which men die—
For I reach to the heart of God
And Master of Fate am I.

When we enter the wise Silence in our own soul we come into contact with all the other communing souls and with the ONE SOUL of all. When we enter and abide in the Silence we stand upon that ground which is common to all who know and enjoy GOD, no matter what their religious beliefs or doctrinal views may be. On this common ground I meet in perfect fellowship, soul touching soul, those who would not own me outwardly, and who, but for the love of Christ in them, would denounce me as a dangerous heretic. This is why I always refuse to argue about, or discuss, doctrine or theology. If we can all meet in the wise Silence and enjoy communion and fellowship with God, in spite of serious and widely diverging differences in doctrinal belief, then doc-

trinal and theological differences cannot be of such supreme importance as many people imagine. If so, then they are really unnecessary to one who can enter the Silence. They may be necessary to some, but such should on no account quarrel, argue or dispute about doctrines and theologies, but each should accept that which suits him personally. If it makes him happier to believe in a certain theory of things—things which are infinitely above and beyond man's intellect—then let him believe in it; but let him not quarrel or argue with, or condemn his neighbor because he believes in a different theory. No theory of things spiritual can ever be really correct, because spiritual things can only be spiritually discerned. They can never be understood or realized through or by the intellect, but only through actual direct knowing by the soul. They can never be stated in words: they defy definition and explanation.

Doctrine, theology and creeds no doubt have their uses. They act as a sheet anchor to those who otherwise might wander into error. Unfortunately, however, many people have substituted them for Truth, and think that they are of supreme importance.

When we enter the Silence or Secret Place — when soul touches soul, and we become at one with the Great Soul of all — we feed upon Heavenly Food. Thus our spiritual life becomes nourished, and the New Nature of Christ-in-us increases, the while the old nature decreases. "He must increase, but I must decrease." said John the Baptist, and this is a perfect description of what has to take place in the soul of each one of us.

Every time we enter the Silence we come into contact and correspondence with Reality, the Ground from which everything sprang before our thinking and willing began. When we are in the wise Silence we are at the One Source of all Life and Power, Wisdom and Love: we are at the Secret Spring from which Creation flows: we are at that point which is (or was) before sinning and wrong willing and mis-imagining begins (or began).

"The ancestor of every action is a thought." —*Emerson.*

IN TUNE WITH THE INFINITE

By Ralph Waldo Trine

THE BASIC PRINCIPLE OF ALL RELIGIONS—

THE UNIVERSAL RELIGION.

(No apologies are needed for searching out from the writings of thinking people of the past, as to their attitude regarding the God of Creation. By so doing there is no thought of destroying any person's sectarian belief, but there is a definite desire to break through prejudice, bigotry, intolerance, and the like. The following excerpt is taken from "IN TUNE WITH THE INFINITE" by Ralph Waldo Trine and published by courtesy of Bobbs Merrill.)

The view of God in regard to which we are agreed, that He is the Infinite Spirit of Life and Power that is back of all, that is working in and through all, that is the life of all, is a matter in regard to which all men, all religions can agree.

This mighty truth is the golden thread that runs through all religions. When we make it the paramount fact in our lives we will find that minor differences, narrow prejudices, and all these laughable absurdities will so fall away by virtue of their very insignificance, that a Jew can worship equally as well in a Catholic cathedral, a Catholic in a Jewish synagogue, a Buddhist in a Christian church, a Christian in a Buddhist temple, or all can worship equally well about their own hearthstones, or out on the hillside, or while pursuing the avocations of every-day life.

This is the great fundamental principle of the universal religion upon which all can agree. This is the great fact that is permanent. There are many things in regard to which all cannot agree. These are the things that are personal, non-essential, and so as time passes they gradually fall away.

The sacred books, the inspired writings, all come from the same source,— God, God speaking through the souls of those who open themselves that He may thus speak. Some may be more inspired than others. It depends entirely on the relative degree that this one or that one opens himself to the Divine voice. Says one of

the inspired writers in the Hebrew scriptures, Wisdom is the breath of the power of God, and *in all ages* entering into holy souls she maketh them friends of God and prophets.

Let us not be among the number so dwarfed, so limited, so bigoted as to think that the Infinite God has revealed Himself to one little handful of His children, in one little quarter of the globe, and at one particular period of time. This isn't the pattern by which God works. Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him, says the Christian Bible.

There is only one religion. "Whatever road I take joins the highway that leads to Thee." says the inspired writer in the Persian scriptures. "Broad is the carpet God has spread, and beautiful the colors he has given it." "The pure man respects every form of faith," says the Buddhist. "My doctrine makes no difference between high and low, rich and poor; like the sky, it has room for all, and like the water, it washes all alike." "The broad-minded see the truth in different religions; the narrow-minded see only the differences," says the Chinese. The Hindu has said, "The narrow-minded ask, 'Is this man a stranger, or is he of our tribe?' But to those in whom love dwells, the whole world is but one family." "Altar flowers are of many species, but all worship is one." "Heaven is a palace with many doors, and each may enter in his own way." "Are we not all children of one Father?" says the Christian. "God has made of one blood all nations, to dwell on the face of the earth." It was a latter-day seer who said, "That which was profitable to the soul of man the Father revealed to the ancients; that which is profitable to the soul of man today revealth He this day."

It was Tennyson who said, "I dreamed that stone by stone I reared a sacred fane, a temple, neither pagoda, mosque, nor church, but loftier, simpler, always open-doored to every breath from heaven, and Truth and Peace and Love and Justice came and dwelt therein."

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RE-THINKING MISSIONS

HOW FAR CAN MISSIONS ENGAGE IN HUMANITARIAN WORK?

By William Ernest Hocking, D.D.

(We print the following with pleasure. These excerpts are from Chapter IV - "The Scope of the Work of Missions." Do not mind the tense. The "Survey" was written in 1932. Its findings are quite pertinent today.)

There is something about religion which has led it everywhere to branch out into charitable activities, and frequently into education. Worship, the world over, is associated with giving of alms; and as religion develops, this impulse creates its institutions of mercy and of aid.

When the modern missionary movement came to birth its objectives were clear and definite. It was an outflow of the widespread religious "Evangelical Awakening," and put its chief emphasis on individual salvation. The great personalities who led this movement were primarily evangelists.

But they were more than evangelists. In order to proclaim their own message they were obliged to master languages, translate the Scriptures, and produce literature in those languages. Almost from the beginning of their work in the Orient, there were missionaries who saw that education was a necessity. The missionary has always been sensitive to the suffering of others, and hospitals and other medical service were natural developments. Thus there has been no time when the philanthropic objective has not had a place.

But this place has become a very large one. Starting with the purpose of saving individual souls, they have been drawn on to build up the minds, and the bodies and to improve the social life in which these souls are engaged. Educational and other associated interests have grown until in volume and variety they now outrank the parent activity. There is a visible tendency to regard them as having a value of their own, and as being legitimate functions of Christian missions apart from any explicit evangelization. This trend, however, has not had its way without serious resistance.

As funds are drawn into these channels, there are those who feel that the place of the central business of missions has been usurped and its resources impoverished by something—important, indeed, but less important. And as missionaries give their energies to

humanitarian tasks, there are those who feel that even the central aim of missions is being forgotten.

Philanthropy can be very silent about religious truth and doctrine: on this account it is questioned whether the drift in that direction may not indicate an enfeebled faith. There is a variety of "liberalism" which gives itself to social activity to compensate for loss of clear-cut spiritual vision: the missionary dedicated to evangelism is determined to guard against such a decline.

Further, any Christian effort toward general social uplift is destined to merge with the similar efforts of other religions, of government, of private secular agencies, so that its very identity may be lost.

In the fears expressed there are real dangers to be guarded against. There is a danger that diversifying the scope of effort horizontally may be at the expense of depth. Uplifters and social betterment experts easily fall into the vain supposition that by improving the economic basis of life or by cleverly reshuffling human relationships they can produce the happy world of their hopes. All proposals for cure through philanthropy alone, miss the point of central importance, namely, that there must be *first of all a new kind of person as the unit of society if there is to be a new social order*. Social efforts which ignore this principle have at times brought disillusionment: impressive and stable results are difficult and rare. Nothing therefore can displace or minimize the importance of a true and well-qualified evangelism.

But even when evangelism is at its best in spiritual depth, it is frequently true that preaching is not in the first instance the right approach. The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact and by contagion: there are circumstances in which this is the most perfect mode of speech. If the actual tasks of life can be shared with the people of a community, whatever power is in the Christianity of the worker will be revealed in operation; and will do its part in transforming the spirit of individual lives who perceive it. This also is evangelization, not by word but by deed; a by-product of a life whose sources of energy make their own report. It does not dispense with verbal interpretation when a real desire is aroused to know why and how men are led to live that way.

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THE THOUGHT CAME TO ME—

PRAYER can link all parts of the world--

"If one likens the power of God to the electricity comprising a telephone system and *PRAYER as the act* of lifting the receiver and dialing, there is no spot in the Universe unconnected, and— you see the idea."

Mrs. Ernest Wipfler,
Lima, Ohio.

—but *WE* must lift the receiver.

OUR GOD

My God is Omnipresent, Best;
Life and Love and Truth and Rest.
I am the Father's perfect child,
Pure and good and undefiled.
My heaven is the present hour;
For now I use love's mighty power.
We ask, affirm, then wait and we
Then know The Truth and we are free.
This Truth attunes life's harp and thus
The harmony reflects in us.
Naught can disturb, God is my Peace,
With every breath new joys increase.
I am not sick — God is my Health.
I am not poor — God is my Wealth.
I am not grieved — God is my Joy;
Abundant, full, without alloy.
Since God is All, Omniscient, Best,
I cannot tire: He is my Rest.
No stay and no support I seek:
He is my Strength, I am not weak.
I am not blind -- The Holy Light
Of heaven I see; God is my Sight.
I need not look beyond the skies
For heaven, since it about me lies
And naught save what is pure and fair
And beautiful, can enter there.

--Anon.

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DREAM NO SMALL DREAMS

Dream no small dreams, our best are none too good
Beside the one far-off divine event
God dreamed for men, and watered with His blood:
Dream no small dreams; reality is lent
Embodiment and power from the dream
Even as the great cathedral goes
Skyward precisely to the designer's scheme,
Even as her darkling roots contain the rose.

But do not force the dream, and do not find
The vision clouded from the dust of haste;
Love, with her handmaid Patience, is resigned
To the long attempt, even failure at the last:
She is herself an End, there where the fact
And dream unite - in each gracious act.

--A. E. Johnson.

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APPRECIATION

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THINK - *By James Donovan Boysell. (Used by courtesy of Mrs. Bennie Caroline Hall).*

LEARN TO FORGIVE - *By Carl Holmes.*

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THE WISE SILENCE - *By Henry Thomas Hamblin.*

AIR-WAY SPECIAL - *By Ae'lis Churchill Chaphe.*

HARMONY - *(Sent by Mrs. Thomas M. Taylor).*

DREAM NO SMALL DREAMS - *By Prof. A. E., Johnson.*

Pictures, pages 12 & 13 - *Mme. Nelly Seraidaris.*

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NOTICES and COMMENTS

GREECE. Pages 12 and 13 of this issue on Greece came purely as inspiration. Later, we learned of the ATLANTIC magazine articles on Greece. Our deep appreciation goes to Mme. Nelly Seraidaris for providing the beautiful pictures.

THE WORLD'S GREAT RELIGIONS. The articles on various religions, appearing in LIFE, have commanded wide attention. They are beautifully illustrated and each religion is thoroughly covered.

CHRISTMAS CARDS. Look for details on the 1955 Christmas cards in the next (August) issue of FELLOWSHIP IN PRAYER—but it is not too early now to review your mailing lists so that your order may be placed promptly. Some inquiries have already been received for which we are deeply grateful.

EXPIRATION NOTICE. Such a notice is inserted in the last issue of the subscription year. Prompt responses will greatly facilitate our work and will be appreciated. It is our hope to become established, as a prayer agency, on a free-will-offering basis. But until then, we must solicit subscriptions, gifts, bequests and annuities, which will be gratefully received and promptly acknowledged.

Please notify us immediately if you fail to receive your copy of FELLOWSHIP IN PRAYER. It may be that we do not have your correct address.

The subscription rate is $2.00 per year.

THE PURPOSE of the organization is:

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

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HARMONY

Oh, Men and Women, at this anxious time
Of changing values and of warring will,
Ascend into the mountains of the Soul
Above the clamour of the noisy world,
And there take stock in quietness and calm
Of all the forces in your hearts and minds
Which can be used to help Humanity
To find again Peace, Love and Sanity.

Put far away the personal and small
And think with balanced judgment of the whole.
We are all needing, foe and friend alike,
To see things from the other's point of view,
To rise above the points of difference,
And see how urgently we all want peace
And freedom, for the growth of each one's soul
To make a perfect pattern of the whole.

Each one must give up something for that aim,
And if we cannot live at peace with those
Of our own household, how can we expect
Whole nations to respect each other's needs?
So let us each make perfect our small piece
Of God's divine design, so that it falls
Into its rightful place, thus fittingly
Completing the designs of true Harmony.

--Anon.

* * *

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